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HISTORICAL MISCELLANY.

BY JAMES HENRY.

(EDITED BY THE PUBLICATION COMMITTEE.)

MORAVIAN MANUSCRIPT LITERATURE.

EVENTS AT NAZARETH IN THE YEAR 1800.

THE NAZARETH CEMETERIES.

MEMOIR OF CHRISTIAN GOTTLIEB HÜFFEL..

MORAVIAN MANUSCRIPT LITERATURE.

DURING an earlier period of Moravian church-life, a great deal of time and attention was paid to writing.

All the transactions of the Church were faithfully placed on record, and this has resulted in transmitting to posterity a really voluminous MS. literature.

In each of the congregations the Pastor kept a diary of every day's transactions ; small events, indeed, many of them were, and little adapted for the material of history, yet a faithful record of church observances, rites and ceremonies, was regarded as an obligation of the incumbent of the village pulpit.

In this country these diaries date back as far as the year 1741. They have been continued in the most of our American congregations up to the present day, and in scanning these venerable journals, we travel through some interesting scenes, bringing to light much that is pleasing and salutary in the history of the Moravian people.

In our principal congregations duplicate copies of the diaries of other congregations were preserved, so that we find in their archives not only their own record of past events, but copies of the manuscript journals of sister villages, as well as those of various Indian mission places.

In these archives we find the Protocols of all the councils held by the village congregations, such as the proceedings of that venerable body called the "Elders' Conference," the "Gemein Rath," or "Town Council,"

the "Aufseher Collegium," or "Warden's College," and the "Helper's Conference."

The records of the proceedings of these different bodies were preserved where the various councils convened, and may now be found in the congregation libraries.

To attain a more perfect idea of the immense activity in writing and the astonishing industry bestowed in the constant effort to perpetuate the remembrance of past labors and events, we have but to consult the vast manuscript depository of the Bethlehem Archives.

We shall there find eight cases, mostly provided with eleven shelves, all crowded with pamphlets, documents and letters, bearing witness to the events and actions of the Brethren for more than a century and a half. In these we find the "Hütten Diarium," embracing a series of volumes extending in yearly numbers from 1747 to 1755. The "Jünger Haus Diarium" from 1756 to 1760, followed by supplements to 1789. The diary of the "Disciple House" was classed among the favorite readings of the so-called "Viertel Stunden," or "Quarter Hour Meetings."

The "Gemein Nachrichten," or reports from our Church all over the world, came in with the other literature from Europe, and the volumes of these records constitute quite a large accumulation.¹

The original copies of this country are found in Bethlehem, and they reach from 1765 to 1844. Copies are found in other congregations, where they were read in church as they came in from abroad, and duplicate copies

¹ The "Gemein Nachrichten," which began to appear under this title in 1765, and are yet regularly issued, constitute a continuation of the "Jünger HausDiarium" which from the death of Zinzendorf (the Jünger), in 1760, to 1765 was called "Gemein Haus Diarium." They were sent out in manuscript until the close of 1818, after which they were printed.—COMMITTEE.

taken for preservation and reference. Here we find the Proceedings and Results of all the Synods held in Pennsylvania from 1742 to 1768.²

The diary literature is almost unlimited. All the Indian congregations furnished their diaries. All the journeys by land into the interior, as well as all trans-atlantic voyages, have been recorded in copious journals, likewise all the visitations to posts of evangelical labor and all the "Pilger Reisen," or pilgrim wanderings. Among the primitive annals of the Church there was also a "Kinder Diarium," (Diary of the Children), besides the Diaries of the Brethren's Houses, of the Sisters' Houses and of the Congregation as a whole; along with all these many an individual's private diary is preserved in the collection. The "Heiden Reisen" (Heathen Journeys), *i. e.* journeys among the Indians, form a record that extends from the year 1743 to 1789.³ In these pamphlets much information is incorporated, illustrative of Indian life, customs, character and language.

The results of all European Synods of the Church are placed upon the shelves of the Bethlehem Archives. The mass of original letters, directed from all quarters to the Conference at Bethlehem during the space of more than a century and a half and then preserved, is very great.

The weekly and, subsequently, monthly reports of the Unity's Directory (the U. E. C.) extend from 1764 to

² In 1768 the first Synod preparatory to a General Synod was held in America. This was also the last such gathering for eighty-one years which was called a Provincial Synod. The ten convocations of the interval from 1768 to 1849, when the next Synod took place, were called Conferences. The governmental policy pursued during this long period between the decay of the Home Mission Work carried on before the Revolution and the beginning of Modern Home Missions arrested the growth of the Church in this country and dwarfed it.—COMMITTEE.

³ That is, under this title. The records of many journeys in the Indian country after 1789 are preserved.—COMMITTEE.

the present time. The records of all the various trades, stores and farms of the Brethren have all been deposited in the Bethlehem Archives ; and the Journal of the General Administration at Bethlehem runs from 1771 to 1851. Plans, maps, charts, and diagrams add to the value of this collection.

The list of miscellaneous papers is very long, and we find a large amount of writing in the English language. All the transactions with the various Indian congregations have been carefully preserved and they are recorded in the German and occasionally in the English language.

The "Gemein Nachrichten" are valuable for the knowledge they furnish in regard to all the congregations, both European and American and all the Missionary Stations, and for the Autobiographies, Sermons, and Addresses, or "Gemeinstunden" by some of the most noted and favorite pastors of the European churches, which they contain.

A monument of patient endurance, on the part of the copyist, may be found in Bishop Cammerhof's correspondence with Zinzendorf, transcribed for the use of the American Church and deposited in the Bethlehem Archives. These letters were written during a period when extreme simplicity of thought descended into the domain of puerility ; yet even that puerility has a redeeming value and occasional beauty, in those exuberant sentiments of social love and friendship that are ever gushing forth. The correspondence in question was stretched out to nearly a score of letters, each of which forms a volume in itself, of some 200 to 300 pages.

Zeisberger's diary, the original copy of which is owned by the Ohio Historical Society, although the larger portion of its contents may be found in the Bethlehem Archives, is another of our important MSS. It contains

within itself much important material for the historian on Indian life.⁴

We may add to this list of valuable MSS. Bishop Ettwein's historical sketch of the American Revolution, in which he defines the attitude of the Brethren towards the newly formed government, and justifies certain conduct and expressed sentiments on their part which have never had their full explanation or defense.

We may readily imagine that all these records and their transcription gave employment to a number of scribes, and to such a degree was this practice carried that the office of amanuensis was deemed indispensable.

In wandering through these long annals of a century and a half of time, we shall find our reward in much knowledge that is both interesting and applicable to church history. Our tedious researches suggest many thoughts on the earlier times of the Moravian Brethren.

The reports from the various Missionary Stations lead to a true acquaintance with the extent of their labors, sufferings and endurance, whether the field may have been at the Cape of Good Hope, on the plantations or in the swamps of torrid Surinam, the flowery gardens of the West Indies, the frigid realms of Russia or Greenland, or among the Indians of North America.

In the "Gemein Stunden" we have the best opportunity of studying the early homiletic style of the Brethren, and we cannot but appreciate the beauty of that peculiar tone of thought that inspired and animated an ancient Christian family, amid the joys and adversities of its long career.

But of all written narrative, discourse, and general thought that has been handed down to us, there is per-

⁴ A translation into English of Zeisberger's Diary, by Eugene F. Bliss, was published, in two volumes of 464 and 535 pages respectively, in 1885, by Robert Clarke & Co., of Cincinnati, for the Historical and Philosophical Society of Ohio.—COMMITTEE.

haps nothing that assumes as interesting a form as the "Lebenslauf," or autobiography. Our departed fathers accounted it one of the duties they owed to their survivors to take note of and preserve in writing the most prominent events of their lives ;—the day of their birth, their birth-place, their growth to manhood and womanhood, their growth in grace and their admission to the membership of the church at Herrnhut or elsewhere. These autobiographies are very numerous, and many of the most eventful lives are found in the "Nachrichten" of the years intervening between 1770 and 1800. It was during those years of the last century that most of our remarkable Brethren and Sisters terminated their earthly career. We find nearly all of them the authors of their own memoirs, which were usually contained in their own words until mind and body began to decay and the pen could no longer do its work. While some have been sparing of the facts and incidents of a past life, others have handed over to us copious details of a long and eventful career, frequently reaching that golden maturity of the dweller on earth—fourscore.

The brethren usually present the vicissitudes of the whole outer life—the duties, the bodily risks and escapes by land and sea, with occasional glimpses into their inner life. These narrations present the true type of the missionary hero, who endured all things for the sake of his heavenly Master. The sisters' autobiographies, on the other hand, often display the finest analysis of character, the most searching examination of self, the whole history of what was known as the "Herzensgang." In all the biographies received from Herrnhut these heart-confessions, this mirror of the soul that is framed in them, constitute the most meritorious portion of self-biography, and from the written lives of many of our sainted brethren and sisters of Lusatia, material has been taken

by German writers for ideal types of a perfect manhood and womanhood.

In these disclosures regarding self a pensive tone may often be observed to characterize the thoughts of those who wandered through the mists of uncertainty, doubt and fear. Despondency, misgiving, yet not despair, were the early symptoms of a renewal of spiritual life ; but at "Herrnhut" all seemed to find the goal of their travels, in search of a foretaste of a heaven on earth. All these writers represent the same difficulties that were placed before them, as they sought entrance at the portals of this noted dwelling-place of the Brethren, as members and partakers of all the privileges of a full communion with the congregation there.⁵

Of all the numerous autobiographies I have found recorded in our "Gemein Nachrichten," none has struck me as being so complete in its narration, or as perfect in its delineations, as that of Henrietta Sophia von Miltiz, who informs us she was the daughter of a Saxon nobleman, who enjoyed a high position at Court, and that she was born at Wetzlar in 1728. In her autobiography she gives us diffuse details of the history of her girlhood—the struggles between the ambition of intellect and the yearnings of her inner being, and finally the conquest of the soul's desires over the fascinations of that elegant learning in which she had largely and fondly indulged. She was a woman of great mental capacity, and, as such, she confesses her total incapacity to comprehend the doctrines she found in the Holy Scriptures. Hence she

⁵ The political and ecclesiastical situation at the time compelled the Brethren to exercise great caution in encouraging emigration from Bohemia and Moravia into Saxony, and in gathering congregations within the pale of an established State Church. Besides this, they subjected all applicants to a long probation in order to prevent, as far as possible, the influx of unworthy persons and the consequent defeat of the object they had in view.—COMMITTEE.

abandoned their study and turned for a time to desultory literature, poetry and fiction. Her nature was such, however, that she found the need of a soul's sustenance, or what Zinzendorf in one of his noted lyrics terms "die Herzensweide." Having arrived at this stage of emotional development, and raised the curtain of Moravian thought, to which she had been attracted by reading the works of the Brethren, through an inevitable course of circumstances she at length found her way to Herrnhut. Here she became an assiduous student of the Brethren's history, a welcome and willing disciple of its best teachers, and finally a member of the congregation. Her narrative, couched in her own words, is highly engaging and instructive. Her self-portrayals are full and complete, and I would recommend her "*Lebenslauf*" to the perusal of those who are in search of the portraits of beautiful souls. The eulogium with which the pastor of Herrnhut consecrates her memory is singularly chaste and impressive, when he says: "To this candid testimony, given in such long detail by our departed sister, of the operation of divine grace upon her heart, we may add: Praised be the Lord for the great work He hath wrought in having taken delight in her, inasmuch as He chose her from among the noble and the wise, drew her within His own shepherd's fold, and then adorning her with His blood and righteousness, received her a perfected sinner into the realms of eternal bliss. She was an original being, gifted with great powers of the understanding, and endowed with many remarkable qualities. Her character was firm and steadfast, and this enabled her to retain all acquired knowledge with tenacity. She was possessed of a mind keen and searching, ready to investigate every subject and penetrate its lowest depths. Did she engage occasionally in warm discussion, her ardent and excitable temperament would lead her astray, but this she always

deplored, and tears of sorrow accompanied the acknowledgement of her indiscretion. To her friends and all who enjoyed her companionship she was endeared by the upright and candid bearing that distinguished all her words and deeds. Amiability and cheerfulness gave a tone to her conversation, and her heart could be so joyous, that you felt both delighted and instructed while in her presence."

We have no time to pursue the extract further.

The personalia of some of our Brethren were spun out in minute detail, to such length that for public reading, the pastor was constrained to furnish but an abstract of what had been recorded by them.

The "Lebenslauf" of our day has become too concise. I think the style of thought, the heart's history, narrating its quiet revelations that distinguished the early autobiographies, should still characterize our own memoirs of the departed.

As an illustration of the literature our Church possesses, the "Lebenslauf" is worthy of our study. It elucidates much of our past history, while it holds up in pleasing remembrance before us the sainted dead and their life's progress from uncertain knowledge, fickle faith, wavering doubt and longing aspirations to the assured possession of spiritual joy and repose in the Saviour's forgiveness and love.

The Archives of the Moravian Church, at Bethlehem, have been enriched by the addition of the liberal donation of the late W. G. Malin. The works comprised in this collection have reference to the history of Moravianism from its earliest period, and also embrace all the literature of a sacred nature admitted into the general discipline of the Church.

In the compilation of his preface to a complete catalogue of the library he has so generously presented to us, he remarks :

"The collection of these volumes was prompted by a sentiment of filial regard for a Church of which my parents were members, and in which my earliest religious impressions were received."

In the display we make of these works to the gaze of the living world of Moravians, we but imitate the example set us in the arrangement of the Archives of Herrnhut, where, in a room specially devoted to the purpose, we find exhibited all the writings that appeared during the space of 150 years, both in favor of, and inimical to, the cause of the Brethren.

The works donated to our Archives are securely preserved in four book-cases, and the total number of works, both in bound and pamphlet form, is 1354, and treat of the following subjects :

I. History, Topography, and Literature of Bohemia and Moravia, dating from as early as A. D. 1475, numbering 102 works.

II. Reformers and Martyrs before the Reformation of Luther, and especially John Hus and Jerome of Prague ; their Works, Biographies and Controversies regarding them. 161 Works.

III. Church Councils, particularly those of Pisa, Constance and Basle. 46 Works.

IV. Zisca and the War of the Hussites. 41 Works.

V. The Ancient Church of the Brethren, its History, Doctrine and Discipline.

a. Bibles. 6 Works.

b. Confession of Faith and System of Church order. 25 Works.

c. Hymnology of the Brethren. 5 Works.

d. The Episcopacy. 69 Works.

VI. The Anti-Reformation, or Persecution of the Brethren by Ferdinand the Second of Austria and Events leading thereto. 34 Works.

VII. The Link between the Ancient and Modern Churches of the United Brethren formed by the Lives and Labors of the Bishops Comenius and Jablonsky (his grandson). 52 Works.

VIII. The Life and Writings of Count Zinzendorf. 120 Works.

IX. Opponents and Detractors of Zinzendorf and the Brethren, with Occasional Replies to them. 163 Works.

X. The Renewed Church of the Brethren, its History, Missions, Doctrines, Discipline, etc. 285 Works.

Missions. 22 Works.

Periodicals. 16.

Synods. 14.

Hymns. 59.

XI. Protestant Exodus from Salzburg in 1731-2. 20 Works.

XII. Books not necessarily connected with the Brethren's History :

Biblical Literature. 22 Works.

Devotional. 9 Works.

Ecclesiastical History and Controversy. 52 Works.

History, Biography etc. 30.

MS. Catalogue of the Moravian Library Collected by the late Daniel Benham, Esq., of London, England. 1 Work.

I am indebted to Prof. H. A. Jacobson for information in regard to the Malin Library.

EVENTS AT NAZARETH IN THE YEAR 1800.

THE placid and retired life, peculiar to the Moravian hamlet, was not without admirers, and among its visitors whose minds and feelings responded to a calm and genial state of society, some distinguished personages have been recorded.

Small and isolated as the little village was, during the close of the last and beginning of the present century, a stray traveler was not an unfrequent guest.

Before the time we are now dwelling upon, Lord Montague, the Governor of South Carolina, accompanied by his lady, came and spent the night at the Rose Inn; at another time, the Governor of the Province with his suite sojourned here, upon a hunting expedition in the Blue Mountains. During the War of Independence, Baron de Kalb made a special detour in order to reach Nazareth, and his impressions of this visit have been read to the Moravian Historical Society, from a MS. translated from the French language.

Another instance of the strong attraction these quiet homes presented is offered us in the circumstance of Timothy Pickering's desire to become a resident of Nazareth. This event occurred in the year 1800.

Col. Pickering was one of the most eminent and patriotic statesmen of that day. He was born in Massachusetts, in 1745, and at an early age was promoted to various useful offices in that State, previous to the American Revolution. After having served in the army under General Washington, and passed through long cam-

paigns, he was chosen Secretary of State, in the year 1795, and, at the close of that year, was transferred to the office of Secretary of War, in which he remained until the event we are recording took place.

A tract of land in the Wyoming Valley had come into his possession after his retirement from office, and he found it expedient to remove thither with the view of improving it, and making his personal residence in that region of Pennsylvania.

While preparations were being made for his future withdrawal from public life, he chose this little Moravian village as a place of temporary seclusion. After his arrival at Bethlehem, he was escorted to Nazareth by the Brethren John Ettwein and William Henry, and his proposition to be entered as a denizen of the place together with his family, was duly laid before the Elders' Conference. He desired his three sons to enter Nazareth Hall, and pass through the system of training and education pursued in the schools of the Church.

He had fixed upon two years as the time of his stay in Nazareth, and he selected as his temporary home, in the event of a favorable reception, the house occupied by the widow Dealing, which stood next but one to the Brethren's House. This house is a permanent stone mansion, and is now more than a century old. Its structure conforms to the general style of building of those days, being of massive blue limestone, and it strikes you it might be able to battle with the elements for centuries. As an antiquarian, I regret that its present proprietor has been induced by the influences of the day and the ruling love of innovation, to modify his front door, which was one of those double- or hatch-doors, of the Elizabethan period, occasionally commemorated by Shakespeare and other writers—and in place of this ancient and classical door, he now prides himself in having a

front entrance in conformity with that of all the men of modern times. But if that precious old door is gone, (and scores of other hatch-doors in Nazareth and our other villages throughout the land have shared the same fate,) that remarkable house, remarkable because selected as the abiding place of such an eminent man, stands there intact in other respects, and long may it remain undisturbed by the hand of the modern architect. The Elders' Conference took the matter in hand and deliberated on it. It was long before the age of photography that the transaction took place, otherwise there would have been a possibility of transmitting to posterity the interesting picture of the little but august Elders' Conference of Nazareth weighing and reasoning upon the important matter of receiving a great retired statesman into the midst of their exclusive and primitive family, and granting a request for entrance that was made with all due humility. But the difficulties of admitting a stranger of his celebrity and of alien creed, the possible influences his and his family's presence might entail, influences from which the Moravians of that day endeavored to keep aloof, swayed their minds in favor of a general opposition to the proposal placed before them and the question was finally decided in the negative. Col. Pickering, on being informed of this decision, and of the reasons given for it by the body of Elders, expressed his entire acquiescence, and he evinced no displeasure in being refused admittance into Nazareth. He seemed to fully comprehend the motives the Brethren gave in laying restrictions upon the entrance of strangers into the place, and he withdrew his request with the best of feelings towards the good people, whose wide-spread reputation had attracted his notice and esteem.

THE NAZARETH CEMETERIES.

THE first burial place at Nazareth was called the "Hutberg," and, occasionally, "The Hill of Rest." It was situated on the summit of the woody hill that rises up beyond the present Cemetery, so that funeral processions had to walk a great distance in order to reach it. The draft of the plan of the primitive burial ground has been preserved and gives the names and dates of interment of a portion of the first congregation, then occupying the few solitary dwellings constituting Old Nazareth, or Ephrata. The total number borne to the Hutberg was 66, but the places appointed for them have been only partially transmitted to us. The tablets, for the most part, were in crumbling condition, and small fragments of them have been deposited in the room of our Society, but far the greater number of them have been wasted away, and left no record behind them.

The first burial made on the Hutberg was that of George Kremser.

All the interments from the several nearest settlements took place here and the fear of the savages during the Indian war occasionally demanded an armed escort for the processions. Much additional interest attaches itself to the Hutberg from the fact that the remains of some of the earliest Moravian emigrants and particularly of the primitive Zauchenthal refugees repose here.

Christopher Demuth sleeps on the "Hill of Rest," since 1754. He was born in 1689, was a Roman Catholic, and joined the Brethren at the time of the formation

of Herrnhut. He was one of the early Moravian families, and came over with the Sea Congregation of 120 souls, in 1743.

John Münster, another of the early Moravian exiles, reposes here. He was born in the year 1700, and was one of the number who fled from Zauchenthal. He also came over with the second Sea Congregation, and, at the conclusion of an active life in the Brethren's service, settled in Friedensthal, where he was appointed Haus Liturgus (House Chaplain), and, in the words of the record left us, he ended his days in that peaceful state that resembles the last flickerings of the taper.

Elizabeth Payne, another occupant of the Hutberg, was born in England, in 1669. She crossed the ocean in the *Little Strength*, at the age of 74 years, and was the oldest member of the American Brethren's Church. While at Bethlehem, she devoted herself to the pilgrims who came in from all directions, and, on her removal to Nazareth, she occupied the place assigned her in the Widows' House and was the first widow who died there. She expired in her 87th year. After the new graveyard had been designed, the ancient "Hutberg" lay in a neglected condition until 1867, when measures were taken to resuscitate it, and perpetuate its remembrance.

A marble cenotaph has been erected in the center of the burial-ground, recording the names of the 66 persons interred there, while, in another portion of the inclosure, a neat little pavilion serves as a resting-place for pilgrims to the venerable spot and at the same time, as an observatory overlooking the surrounding country. Here a landscape opens to the eye that is unsurpassed for its beauty and magnificence.

The present cemetery was confined to a few square rods, in its original design, protected by a rude fence, and the first burial took place on the 14th day of Feb-

ruary, 1756, contemporary with the completion of the Hall. On that day, the Brethren of Nazareth, Bethlehem, Gnadenthal and all the other villages assembled to attend the interment of Peter Lehnert, whose remains were brought over from Gnadenthal and placed before the Hall. The trombone choir, which had come from Bethlehem for the purpose, sounded its solemn strains, while the Brethren formed a circle around the corpse, and the hymn was sung :

Know'st thou who the firstling is
Of those who here are sleeping?

The whole body then moved forward, the Bethlehem school boys and musicians leading the way, while the congregation followed in the usual order.

During their progress to the graveyard, the Choir played and sang, alternately. On arriving at the grave, all the choirs stood in wonted order, and Brother "Joseph" [Augustus Gottlieb] Spangenberg performed the funeral service, which was followed by the Dedication, concluded by the following impressive prayer : "Dearest Saviour! Who by Thy rest in the grave hast consecrated the earth, to Thee shall this ground be consecrated and rendered holy! Let Thy eyes fall upon this place, let Thy peace rest upon it, so that no spirit of fear or evil may ever come near it. Let Thy holy angels keep watch over it, and, when we make our pilgrimage to this spot, may we feel within our hearts Thy presence and Thy blessing."

In due time, this rude and humble burial-ground was extended and a suitable fence was provided for it. For a long time, however, and far into the present century, the aspect of the sacred place was dreary and uninviting to the visitor. The entrance itself with its inscription over the gate-way, "Weil ich lebe, sollt ihr auch leben," indicated in solemn words the destiny and hope

of those who entered it for the last time, and the wearisome ascent past the Hall Garden, was no less typical of man's toil in reaching his final resting place on earth.

As a small tribute to the memory of one of Nazareth's aged citizens, I will here remark, that, in his latter days, the late John Beitel sought pleasure in planting evergreens within the precincts of the new God's Acre. A portion of the old Diacony farm of Nazareth allotted to the cemetery in 1855, in view of its future extension, has been propitious to the culture of the evergreen and a most luxurious growth has been the result.

From what has been stated, it would appear that the cemetery now in use has existed 135 years, and during all this time no encroachment has been made upon the form and simplicity of the Moravian tablet, with its unpretentious record of those who repose beneath the sod, and it is to be hoped that this style of entombment will never change.

MEMOIR OF CHRISTIAN GOTTLIEB HÜFFEL,
EPISCOPUS FRATRUM.

WE have but little autobiographical material left us by Christian Gottlieb Hüffel, Bishop of the Moravian Church, and the few incidents he has given us were written in the Latin language at the time of his departure from the Pædagogium, and relate chiefly to the period of his boyhood.

In this Journal of his earlier years, he informs us that he was born on September 13, 1762, in Kleinwelke, where his father was stationed at that time as Pastor. In 1704, his parents were called to Stettin, but in consequence of their removal, ten months later, to Russia, they were under the necessity of sending the little boy, not quite three years old, to the infant school at Herrnhut, and in conformity with the customs of the Brethren of that day, to commit him to the paternal charge of strangers. He states that in this new home he lived contented and happy for ten years, remaining some seven years in Herrnhut, and afterwards accompanying the school to Niesky. He states that he was possessed of the ready gift of learning, but like many youth of quick perception, he neglected his opportunities of making those further advances in knowledge which he admits he should have made under the favorable auspices beneath which he was placed. After recovering from an attack of small-pox in 1774, he was removed to the Pædagogium in the year 1775. Here, under the kind

attention he received from Brother Zembsch, the Principal, he made considerable progress in his studies; but he again expresses regret for the further neglect of golden opportunities.

On April 17, 1775, he was admitted into the congregation, and the following year, on July 20, he partook the first time of the Holy Communion. After giving full expression to the emotions that arose within his heart during this solemn event, he concludes the humble memoir he has handed down to us, and leaves the thread of his life's history to be taken up by the Church biographer. Subsequently, he kept a Journal, passages from which are occasionally made available in the Obituary, in which he shows us how, by degrees, he entered into the more serious purposes of his future life. After his exit from the Pædagogium, he pursued a three and a half years' course of theological study at Barby.

In 1784, he received an appointment as teacher in the school at Niesky. Here his career as tutor was singularly successful and left all those impressions of love and affection behind it which a devoted instructor never fails to secure. On Brother Hüffel's high qualities as teacher the biographer delivers an eloquent eulogium, and he shows at the same time how the preceptor and his pupils profited by the familiar intercourse of leisure hours between scholars, in building up that mutual attachment and esteem for each other which results from school-day life. The endearment between his young pupils and himself became so warmly fixed, that when, on his advancement to the Pædagogium, the separation took place, it proved a day of profound sorrow.

The Pædagogium was removed in 1789 from Niesky to Barby, and here the assiduous teacher made his entrance into the pursuits of Natural Science to which he

was devoted during his whole subsequent life, by assuming the care of the Cabinet of Natural Sciences then kept at Barby.⁶

His term of service as teacher lasted seven years and closed with the warmest testimony from all around him. At this time he was called to the position of assistant preacher in Dublin, Ireland, and on his journey through England he was ordained a Deacon by Bishop Traneker.

During Brother Hüffel's six and a half years' residence in Ireland he had favorable opportunities of cultivating a large acquaintance and gaining a choice circle of friends, many of whom he found during his pastoral visits to the West of Ireland, in the County of Clare, where the Brethren had formed a Society.

After his labors in Ireland had ended he was chosen Secretary to the Unity's Elders' Conference. His departure from Ireland, however, nearly proved fatally disastrous, for, in making a misstep from the vessel in the harbor, he plunged into the sea, but he was enabled by his own exertions to keep above water long enough to receive timely aid.

March 31, 1798, he arrived in Herrnhut, and after having been married to Sarah Elizabeth Hunzicker, in Gnadenfeld, he took up his quarters in Berthelsdorf, and assumed his duties as Secretary, or writer, for the œconomic department of the Conferential Board.

⁶ At that period strenuous efforts were made by the leading educators of the Church to divert the attention of students from fruitless metaphysical speculation to the study of Natural Sciences, under the conviction that this would not only yield more tangible profit and pleasure but would harmonize more fully with the teaching and practice of "simplicity in Christ." With that interesting and critical period in the history of the College and Theological Seminary of the Moravian Church are associated, on the one hand, the names of men like the great Schleiermacher and Fries, who forsook the communion of the Church and, on the other hand, those of Bossart, Scholler and von Albertini who remained in it, less widely known but no less great in ability, character and attainments.—COMMITTEE.

In 1801, he was ordained Presbyter by Bishop Christian Gregor.

In the following year, he received a call as preacher and Principal of the Theological Seminary and Children's School at Niesky, and here devoted two hours daily to giving lectures in the Seminary. In 1805, he was summoned to Barby as preacher, and soon after the office of Principal of the Pædagogium was assigned him.

He was chosen a member of the Unity's Elders' Conference in 1809, and removed to Berthelsdorf August 29 of that year. His consecration as Bishop of the Brethren's Church, by Bishop Cunow, took place August 14, 1814. Not receiving a re-election to the Unity's Elders' Conference in 1818, he was appointed President of the Provincial Board in America, and in consequence of this appointment embarked with his family for this country, and arrived at Bethlehem December 11 of that year. His stay in America was of eight years' duration, and he engaged in useful labors in visiting most of the congregations. Sister Hüffel died December 29, 1824, and he remained a widower until 1827.

He had been once more chosen member of the Unity's Elders' Conference at Berthelsdorf, and in this capacity as a representative of the Mission Department of that Board, he was authorized to visit the West India Mission-stations, and entered on the laborious work by embarking on the ocean in March, 1827, and making the usual rounds of the Danish Islands, as well as St. Kitts, Antigua and Barbadoes. He returned from his West Indian travels through England, and arrived November 7, in Berthelsdorf. On the 18th of that month he was married to Sister Maria Wilhelmina Bechler, of Herrnhut. In this second term of service as a member of the Unity's Board, he labored faithfully for nine years. At the Synod of 1836, Bro. Hüffel resigned, as active laborer

in the Brethren's service, and he looked forward to a season of quiet rest in the calm abode at Herrnhut. Here, in the decline of life, he could pass in review the many years of an eventful and varied career, fifty-two years of which had been spent in the active service of the Brethren's Church.

His dissolution took place here in this last retreat, June 7, 1842, at the advanced age of 79 years, 8 months and 25 days.

As a subject of biography, Bishop Hüffel is worthy to occupy one of the niches appropriated to the most noted men among the Brethren, as well on account of his intellectual and personal merits, as by reason of his long and arduous services in the Church. He was gifted with rare musical abilities, and during the years which he spent in Europe, added many valuable arrangements to the repertoire of church-music. He discoursed his beautiful thoughts on the organ, piano and violoncello, and is said to have particularly excelled on the last named instrument. At the time of his residence in Bethlehem, a good tone of musical culture, and consequently a proper appreciation of the old masters, prevailed there. Bro. Hüffel's aid in performing on the various instruments, in the use of which he was a virtuoso, received merited recognition. His appearance in the musical group among men of more showy presence and portly manners, was certainly unfavorable to his debut, for his figure was homely in the extreme and might have repulsed many who judge men only by exterior beauty and a prepossessing form. His voice was somewhat harsh and devoid of melody, and it would have been difficult to determine, at first, where the intellectual gold of such a man lay concealed. In addition to his great philological acquirements, for he is supposed to have been versed in the three great oriental languages,

Hebrew, Arabic and Syriac, he appeared among us with a thorough knowledge of the Natural Sciences, of which Botany seems to have been his favorite branch; and he delighted to stroll amid the woods and thickets in the environs of Nazareth and Bethlehem, gathering wild flowers and determining their names.

In these pursuits of Flora, Lewis D. von Schweinitz was his congenial associate, and two such ardent scientists could not fail to find Nature a realm of perpetual fascination.

His exclamations when strolling about the precincts of Nazareth which my memory enables me to recall, were those of an enthusiast. He was engaging in conversation, and fond of describing, in an animated way, the scenes of Irish life with which he had become familiar, during his years of service in that land.

Viewing him as a whole and taking into account his great moral and intellectual worth as well as the labors he performed during his fifty-two years of service, of which a sketch has just been presented, we may regard Christian Gottlieb Hüffel as an eminent type of that elder race of Moravian Brethren of whom our Church has reason to be proud.